

# THE KOREAN REPOSITORY.

MAY, 1895.

## ROMANIZATION OF KOREAN SOUNDS.

The absence of a uniform system of romanization of Korean sounds and the crying need for such a system must be apparent to every reader. Had some fairly good system been used, the names of well known Koreans and of Korean cities would not have been so variously mistransliterated as to give in some cases thoroughly wrong sounds to our friends across the sea. One does not have to search far in order to add to each of the following lists of mistransliterations which the users have apparently written with the idea that they were representing to English readers certain Korean sounds: Seoul, Sōul; Hpyeng Yang, Phōng Yang, Ping Yang, Ping An; Gensan, Juensuan, Onesan, Wonsan; Eni'ou, Aichiu; Pousan, Fusan; Jinsen; Chemulpo.

Of course the student should get the sound values of Korean characters from a living teacher, but for readers outside Korea romanization is the only substitute for the living teacher. A uniform system based on proper rules would be more or less useful for several classes of readers.

(1) At home it would be received with gratitude by all careful readers of books and papers containing references to Korea. Even the Korean Repository has in the past been known to spell the same word in several different ways in the same issue. I can imagine the reader's chagrin at finding the name of the same city spelled in three or four different ways. Perhaps he blames his map for not having showered upon each city as many names as the lively fancy of the newspaper correspondents has given it. More than one public and private appeal has been made to us that we reach some common standard of romanizing Korean words in order that the outside world might know what we were writing about.

(2) Students of geography, philology, historians, friends of missions, makers of books and maps would all be aided in their several ways by a system which really exchanged Korean sounds for English letters. Of how much greater value would be Dr. Griffis' book, the "Hermit Nation," if it were not defaced by such transliterations as Ki Tsze for **기조** (Kijä), riong for **룡** (Yōng), pung siu for **봉수** (Poong soo), Shang Chiu for **상주** (Sängjoo), Urusan for **울산** (Oolsan), and many others.

(3) For Travelers, visitors, and residents in Korea who have not the inclination to study the language thoroughly a phrase book in English letters according to some approved method of transliteration would be found useful.

(4) Those beginning the thorough study of Korean also need a reliable system of romanization. All agree that the living teacher is preferable to the printed page, but in spite of warning the fact remains that many beginners have gotten a vicious pronunciation of Korean from a vicious system of transliteration suggested to them by a text book. The learner necessarily associates new and unknown Korean signs with previously known English sounds or letters. If the first association happens to be wrong it is only laboriously eradicated from speech after many annoying mistakes. For lack of a better many use the first wrong system of transliteration which falls into their hands and as a result mispronounce many classes of words all the rest of their lives. These facts prove the necessity of the right system of romanization, if it can be found, if for no other reason at least in order to supplant wrong systems.

(5) It may be among the possibilities of the future that we shall have the Korean scriptures romanized. This has been done in both Japan and China in spite of the Kana in the former country.

In view of the above needs the utility of a common system of romanization is apparent, but before a system can be found which will meet all of these needs three or four foreign influences must be eliminated. Since I am writing for English readers I make no apology for advocating an English rather than a Japanese, Chinese, French, Dutch or any other system of transliteration.

(1) The first foreign system is that suggested in the *works of the French fathers*. As a French system it may be satisfac-



tory, especially for Frenchmen in Korea who can find out from natives what are meant by such peculiar combinations of letters as Hpyeng Yang, Syeoul, Syong Koang Sa, Umbata which are given as the equivalents of sounds best conveyed to English readers by the signs P'yŭng Yang, Sŭool, Sŭng Kwŏng Sa and Imhādā. Such a system can no more be called an English system than a word for word transfer of Korean words into French could be called an English translation.

(2) The second perverting influence comes from *systems of transliteration used by foreigners studying Chinese and Japanese*. However good such systems may be for the study of Chinese or Japanese they are too arbitrary and inelastic to fit well on the independent genius of the Korean language. Foreigners who have previously studied Chinese or Japanese often speak Korean with a brogue because they try to cram the new Korean sounds into the grooves of the transliterating system suggested to them by their Chinese or Japanese text books. We need not look farther than Ross or Griffis to see that we do not want, — an invasion of Korea by either the Chinese or Japanese systems.

(3) A third source of wrong transliteration is the *national, provincial and personal peculiarities of speech* which each student brings with him, e. g. the almost universal national tendency of some of our friends to say ă for ä as "mäl" for mäl, and of others to say "ernmoun" for ūnmoun, &c. When to these is added fanciful associations such as "dock" for 떡, "toejöck-nom" for 도적놈 "peggy" for 벼리, then chaos reigns supreme.

To make romanization uniform it should be based upon some rules I suggest.

Rule I. It should be an *English Korean system of romanization*. Any of the above mentioned warping influences which would prevent English readers from recognizing Kcrean sounds should be avoided.

Rule II. *Sounds not letters should be Romanized*. Silent letters of course have no apology for being carried over bodily to puzzle the readers of another language who do not know that they are silent. Letters which by euphonic laws have different sounds in different places should be represented by their equivalent sound values. It is true that a mere transfer of letters is a transliteration, but such a mere transfer is worse than useless

for the purpose of conveying sounds. Here is one of the weaknesses of any system, but much more so of that entire lack of system which merely transfers letters by unvarying signs e. g. "*Chyen la to*" for Chŭllä Dō, "*mali*" for n äri, "*Kakeitso*" for kă gëssō, "*epnai*" for ūmā, &c. Pray, of what use is such a system except to make beginners mispronounce the language?

Rule III. *Romanization must be based on the ordinary not the exceptional sounds of the letters.* Korean letters may have many exceptional sounds (as a in all for 어) which, according to Rule II, should be represented in English equivalent letters when they occur, but care must be taken lest these exceptions are mistaken for the rule. English letters likewise have exceptional sounds, which are very apt to be improperly used instead of the ordinary sounds as given by the standard lexicographers. Pot's *ou* and *u* have been wrongly used to represent 우, the regular sound of which can only be properly represented in English by the regular sound of oo.

A peculiar method referred to above of remembering sounds by accidental association with previously known sounds has been used by some, but it often becomes a dangerous snare both to the user of it and to others when the original sound association is forgotten. From this hybrid source we get mutilated forms passed from one generation of beginners to another, e. g. "*pingy*" for 편지, "*Sick Johnnie*" for 식전에, "*hatter*" for 학다, "*Chcep*" for 집, "*tie it up*" for 티답, "*Known*" for 논. If this plan is to be used, come, gentlemen, let us go the whole length of English bad spelling and write *Who* for 후, *Dough* for 또, *Psalm pack* for 삼백, *Sew* for 소, &c. I can imagine the eager philologist returning richly laden from a railroad the letters and note books of those who use this method enabled by his discoveries to venture the opinion that the Korean is a kindred language to the Egyptian, Patagonian, Greek or English.

Rule IV. *Romanization should be by definite unvarying signs.* Precision is absolutely necessary, and in order to precision a standard system of diacritical marks should be used. Otherwise romanization is a lying mockery promising much and giving little. Without marks the poor reader, whom the transliteration is supposed to aid, is left in hopeless confusion and usually ends by pronouncing the words wrong. To



transliterate 아 simply by *a* would be as inexact as to translate 물 (horse) by the word *quadruped*. There are many kinds of quadrupeds and several sounds of the letter *a* which are easily distinguished from each other by their appropriate diacritical marks. One man not incorrectly but infelicitously transliterates 어 by *ö* (same as *ü*). His neighbor copies his system but drops the diacritical marks. As a result we hear him saying "*Chop*" and "*chopsi*" instead of *chöp* and *chöpsi* (접시).

What system shall be adopted? A standard system, of course, known to all the various classes for whom a transliteration is meant to be an aid. Some of our friends advocate the arbitrary use of the long and short signs for all the Korean vowels independently of the way those signs are used in the best dictionaries. They would represent 아 *ā* and *ǎ*, 어 *ū* and *ü*, 이 *ī* and *î*, &c. If written in the unmoon text as an aid to its proper pronunciation such a plan might have its important uses, but to an intelligent English reader long *ā* is *a* in fate, long *ū* is *u* in tube and long *ī* is *i* in pine. It would puzzle our friends to find many 아s 어s and 이s which are pronounced as English readers would pronounce *ā*, *ū* and *ī*. The advocates of this system simply make a new set of diacritical marks for romanizing Korean and then blandly ask the reading public, who are unfortunately limited to the diacritical systems of the best lexicographers, to understand this babel of sounds.

Is it not absurd to object to the adoption of the lexicographer's system of marks by saying that it is not generally understood, or that it would require too much labor to acquire it? Certainly the tested system of the dictionaries is as well known or as easily acquired as any artificial system which has been or may be constructed. Since it is not a question of some system, but of a good system or a bad system, *let us have the best—the long tried, standard system of Webster's dictionary.*

Rule V. Whenever possible *sounds should be represented by corresponding letters* and not by some other combination of letters which happen in a few English words to have the same sounds. 원산 should be Wŭnsān not "Onesan" nor "Wonsan." For *One* and *Won* happen to be pronounced Wŭn, but the letters of *one* never would suggest the letters of 원 to a person unfamiliar with the word, besides being open to the

objection that it might be pronounced On-e-san. Since it has no diacritical marks to show how this anomalous word is pronounced. Were 원 romanized by *One* the word should be written thus, 원 = One (pronounced Wŭn).

Much aid is given to a proper romanization and pronunciation of Korean vowels by observing their method of formation. Vowels and diphthongs are all formed on the basis of a perpendicular ( | ) or a horizontal ( — ) stroke or by various combinations of the perpendicular with the horizontal. The elemental strokes are first used to make the simple vowels, but after the simple elemental strokes have all been used once there are still three or four simple vowels yet to be written. They are formed by adding the perpendicular stroke to previously made vowels of the sounds of which they are independent. These hitherto so called diphthongs are really simple vowels complex only in their method of writing. The vowel system will best appeal to the eye in the following table.

## I. — SIMPLE VOWELS.

Single Stroke	{	1 — ㅇ   = i.
perpendicular		2 — 아 = ä.
		3 — 어 = ŭ.


Single Stroke	{	4 — <u>ㅜ</u> = eu.
horizontal.		5 — <u>ㅡ</u> = ō.
		6 — 우 = ōō.

Intersection	{	7 — ㅓ = ä.
of the two.		












Perpendicular	{	8 — 애 = ä.	
Stroke added to		9 — 에 = ä.	
		10 — 외 = ?.	
		2, 3, 5 and 7.	11 — ㅛ = ä.





II.—DIPHTHONGS.

Combination of  
horizontal with per-  
pendicular stroke. { 12.  = euī — ?

III.—COMPOUND LETTERS.

Group with y.	Group with w.
13—  —yā—y with (2)	18—  —wā—w with (2)
14—  —yū—,, „ (3)	19—  —wā—,, „ (8)
15—  —yō—,, „ (5)	20—  —wū—,, „ (3)
16—  —yō—,, „ (6)	21—  —wī—,, „ (1)
17—  —yā—,, „ (9)	22—  —wā—,, „ (9)
	23—  —wī (long)—,, (1)

It will be observed that 1, 2, and 3 are based on the perpendicular stroke; 4, 5, and 6 on the horizontal stroke (—); and 7 is simply a dot *i. e.* their intersection. From these two simple elemental strokes no more letters can be constructed without doubling. The remaining simple vowels 8, 9, 10 and 11 are therefore made by adding the basal perpendicular element to 2, 3, 5 and 7.

The compound letters fall naturally into two groups, one formed by prefixing y and the other by prefixing w to simple vowels. These may for convenience be called diphthongs, but as Webster shows, initial y and w are not vowels but consonants, therefore they are not true diphthongs, but are simply the union of a consonant with a vowel in writing. The sound of y, which only preceeds the letters numbered 2, 3, 5, 6 and 9 is written by the simple addition of a single stroke. The sound of w like that of y only occurs initial preceeding the vowel sounds of 2, 8, 3, 1 and 9. The economical inventor of ūnmoon rather than invent a separate sign for w, used  and  the signs of the kindred sound ōō and ō to represent w. Probably like some foreign writers and most Korean language teachers he taught that the consonant w was the same sound as oo. Webster proves this theory to be wrong. A perfect alphabet would have

had a separate sign for w. Deceived by the defective method of writing, many have failed to see the analogy between 야 and 와, 여 and 워, 예 and 웨 which are only ä, ũ, and ā preceded respectively by y and w.

Since we have no corresponding sounds in English, Ncs 4, 10, 12, and 23 are very difficult to Romanize. In Ncs. 4 and 12 Rule I is broken by borrowing the French method of transliteration. No. 23 very seldom occurs and does not differ enough from No. 21 to require a separate transliteration. No. 10 is most probably a simple vowel, simple and independent in sound but written after the analogy of Ncs 8, 9 and 11 — i. e. by adding the basal perpendicular element to the simple vowel No. 5. Nos. 18 to 23 are all unions of w with ä, ă, ũ, ī and ā, but No. 10 is not a sound union. 이 = ī does not enter into its pronunciation. Like Ncs. 8, 9 and 11 it is the sign of a new and independent vowel sound. Nos. 10 and 21 show clearly the difference between the simple vowels from 8 to 11 and the so called diphthongs from 18 to 23. No. 10 is a simple sound compound *in writing only* by the addition of the basal perpendicular elemental stroke ( | ) which the Koreans call 외. In No. 21 on the other hand the sound of ī is as clearly discernible as the sound of ä, ă, ũ, and ā in Ncs. 18 to 22. The perpendicular elemental stroke (named 외) has no sound of its own but is merely used as an element in the formation 이 — ī, 아 — ä, 어 — ũ, 으 — ă, 애 — ă, 에 — ā, 익 — ă, 외, 의, and the groups with y and w. The difficulty which foreigners have in pronouncing No. 10 is due partly to the fact that they do not usually recognize that it is a simple vowel, and partly because we have no such sound in English. It cannot therefore be correctly romanized, but for convenience I suggest ā as a tentative romanization. It can be best pronounced by putting the vocal organs into a position to say way and then making a sound like closed ā. The ā, suggests the closed character of the sound. The vocal organs must be kept almost closed until the end of the sound in order to avoid making the open sound of ā as in way. Think w (in order to get the vocal organs into a closed position), say ā keeping the organs nearly closed to the end of the sound. If you do this under the tuition of half a dozen Koreans the result will be a fair approximation to the sound of 외.



The following system of romanization, with a few exceptions which are mentioned, seems to me to fulfill the conditions given in the previous discussion.

## SIMPLE VOWELS,

- 1 — **이** — *i* in machine as in **깁다** — *kīptā* (to mend)  
       — *i* „ *pīn* as in **집** — *chīp*, **깊다** — *kīptā* (to be deep).  
 2 — **아** — *ā* „ *fāther* as in **가마귀** — *kāmāguī*. (crow)  
       — *ā* „ *bāng* as in **김서방이** — *Kim Sūbāngī*.  
 3 — **어** — *ū* „ *ūp* as in **뵈** — *pūp*.  
       — *ū* „ *pūr* as in **벗** — *pūt*, **머오** — *mūō*.

The second sound is longer than the first and does not as in English, necessarily precede the sound of *r*. Both sounds are found in **건너가오** — *kūnnūkāō*.

- *ā* as in *fāte* as in **먹이다** — *māgītā*.  
 4 — **으** — French *eu*. There is no English equivalent.  
       — *i* as in **즉시** — *chīksī* and in **본죽** — *pōnchik*.  
 5 — **오** — *ō* in *nōte* as in **솜** — *sōm* and **동네** — *tōngnā* (neighborhood), **오늘** — *ōnal* and **오너라** — *ōnūrā* (frequently mispronounced *ōnal* and *ōnūrā*).  
       — *ō* in *Sōng* (nearly as **송도** — *Sōngdo*, **동네** — *Tōngnā*  
       — *ā* nearly as in *fate* as in **목이** — *n āgī*.  
 6 — **우** — *ōō* in *mōon* as in **문** — *mōon*. It is entirely wrong to represent this sound by *ou*. **우** never has the sound of *ou* in house which is the regular English sound of *ou*. *Ou* in you is an exceptional sound in English. It is still worse to represent **우** by *u* since **우** probably never has any of the English sound of *u* except the occasional sound of *u* (*oo* in pull)

- *ōō* in *wōol* as in **풀** — *p'ōol*.  
 7 — **으** — *ä* as in **식지** — *gājī*.  
       — *ä* as in **이사이** — *isāi*.  
       — *a* almost silent. In closed, unaccented syllables this vowel has little more sound than the silent *e* in bugle. Several of the other vowels have in similar situations no appreciable

sounds and are therefore indistinguishable from each other. In a transliteration these should have no diacritical marks and should be italicized to show that they are silent. To show that **사름** is a word of two syllables it should be written *sāram* not *sārin*.

8—**애**—*ä* in *hät* as in **개고리**—*kägōri*

This sound should not be represented by *ai* for two reasons; (1) it is not a diphthong in sound and should therefore be represented as the simple vowel which it is, (2) *ai* in English rarely perhaps never has the sound of **애**.

9—**에**—*ā* in *fate* as in **게신**—*käsin*.

—*ē* „ *met* „ „ **가셋소**—*kägëssō*.

10—**외**—*ä* (?). This letter cannot be exactly represented to English readers. It is neither *oi* nor *wä*. See remarks 'above.

11—**익**—*ä* in *hät* as in **직**—*chäk*. Same as 8.

#### DIPHTHONG.

12—**의**—French *eui*, or at times almost *wi* or *i*.

#### COMPOUND LETTERS.

13—**야**—*yä* in *yärd* as in **양**—*yäng*.

—*yä* „ *yäm* „ „ **양이**, **약이**—*yägi*.

14—**여**—*yü* as in **가람**—*kāmyün*, **병**—*pyüng* (a bottle) **성**—*süng*.

—*yü* in **면하다**—*myünhädä*, **병**—*pyüng* (sickness).

15—**요**—*yō* and *yō* as *ō* and *ō* above with *y* prefixed.

16—**유**—*yōō* or *yōō* as *ōō* or *ōō* with *y* prefixed.

17—**예**—*yä* „ *yē* as *ä* or *ē* with *y* prefixed.

18—**와**—*wä* „ *wa* in *wäft* as in **과실**—*Kwäsil*.

19—**왜**—*wä* as in *whack* (minus *h*) as in **왜인**—*wäin*.

20—**워**—*wü* (as „ Old Scotch *Wüllie*) as in **관원**—*kwänwün*.

—*wü* as in **원하다**—*wünhädä*.

21—**위**—*wi* (like *we*). After **ㅁ** and **ㅂ** this sound often



becomes simply i as in 빈방—pīnpāng (empty room.), 뭉위  
하다—mīwūhādā.

22 — ㅜ — wā in wāne as in ㅜ엔 — wān.

23 — ㅟ — wī (or yooī). This character is a waif which may belong at times under the group with y, but usually under the group with w. It is of very infrequent occurrence. Since y is always silent after ㅈ and ㅊ, after which letters No. 23 is almost always found, its usual sound is wī as in No. 31.

In the above table Nos. 2, 3, 5, 13, 14, and 15 show plainly the modifying influence which 이 has in changing certain preceeding vowel sounds. The vowels ā, ū, ō, yā, yū, and yō are frequently transformed into ǎ, ǎ, ǎ, yǎ, yǎ, yǎ when followed either direct, or with certain consonants intervening, by 이. Thus ㅅ — dūk becomes ㅅ이 — dāgī, 법 — pūp becomes 법이 — pābī, 목 — mōk becomes 목이 — māgī or almost magī, 먹다 — mūktā becomes in the causative 먹이다 — māgītā, 본디 — fōn'ā becomes 된다 — pāntā. In these cases the sounds are so changed as to be pronounced as if they were written ㅅ이, 법이, 목이, &c. The same changes are observed in the words 번역이 — pānyāgī, 녀이다 — yāgītā, 육이 — yōgī, 공이 — kōngī. In the new vowels thus evolved both the sounds of 아, 오 and 어 and the sound of 이 have either entirely disappeared or been so far modified that their shadowy ghosts are incapable of any other romanization except ǎ, ǎ and ǎ. Since sounds, not letters are to be represented it makes little difference whether a word is spelled 먹이다 or 멕이다 so long as both words have the same sound and may be best represented by n.āgītā. The observed fact that 이 sometimes has a modifying influence on a preceeding vowel sound doubtless led the inventor of ūnmoon to represent the sounds of ǎ, ǎ, and ǎ in most cases by 애, 위, 에 and 외 even when they were original sounds and not modifications, as in 새, 히, 게신, 게우, &c.

Other modifications of the vowels occur, and y is silent after ㅈ, ㅊ, ㅌ, ㅍ, ㅍ as in 세상 = sā sāng, 전라도 =

Chŭllado. The rules for these euphonic changes must be learned elsewhere, but when they occur sounds not letters are to be romanized.

The consonants also undergo euphonic changes but in general they may be represented thus.

*Initial or Final.*

ㄱ—k.

ㄴ—m—ng before ㄱ.

ㄷ—n, l, y or silent.

ㄹ—l or n.

ㅍ—p.

ㅅ—s, sh or t when final.

ㅌ—t (not used as a final).

ㅊ—ch " " " "

ㅇ—ng (when final).

—also a silent aid in the formation of vowels

*Medial (single).*

ㄱ—g.

ㄹ—r (when between two vowels)

ㅍ—b.

ㅅ—s or z (?)

ㅌ—d.

ㅊ—j.

## ASPIRATES.

ㅅ—h or s.

ㅆ—k'.

ㅈ—p'.

ㅊ—t'.

ㅌ—ch'.

## REDUPLICATED CONSONANTS.

*Initial.*

ㄱㄱ or ㅋ—g.

ㅍㅍ or ㅑ—b.

ㅅㅅ—s.

ㅌㅌ or ㄷ—d.

ㅊㅊ or ㅊ—j.

*Medial*

g intensified.

b "

s "

d "

j "



The reduplicated consonants are not easily represented in English. For the practical purposes of pronunciation we may say that the original sound is hardened and intensified. But as this hardening cannot be represented to the eye we can do no better than romanize by the letters g, b, s, d, j. Initial ㄴ is often silent especially before 이, 야, 여, 요, 유. When followed by 이, 여, 야, 요, 유 ㄴ becomes ch as in 디—chi, 더—chŭ, 도—chō, 듀—choo. The 이 sound (and the kindred sound of y) is thus seen to have its own way among the consonants as well as among the vowels. Medial consonants *when single* are mostly hard. Initial soft consonants are hardened by reduplication while medial consonants, which are usually hard because medial, are by reduplication hardened and intensified beyond the power of the English alphabet to express.

In order to romanize accurately, the euphonic laws for consonants must be known, otherwise there will be constantly occurring such mistakes as nŭknŭkhātā for 너넉하다 = nŭng-nŭkhādā, papmŭknantā for 밥먹는다 = pāpmŭngnantā, ūpnā for 업니 = ūmnā, yākmool for 악물 — yāngmool, wāt-nanyā for 왓느냐 — wānnanyā.

There are a number of fleeting sounds in Korean not even caught by their own writing which we cannot hope to romanize accurately. Neither is it claimed that any table of romanization will *exactly* represent Korean sounds. This is especially true of the consonants. For all practical purposes both of romanization and of pronunciation the above table is suggested, but it is with the knowledge that a Korean rarely makes exactly the sounds of p or b, t or d, ch or j, k or g, l or r, but sounds oscillating between those definite limits. This class of English sounds are very sharp and exact thus differing from Korean sounds which are nasal and blunt. ㅇ is also a much more nasal sound than our *ng*. In spite of these acknowledged deficiencies the bulk of Korean sounds may be romanized. A little attention to the few English words which can be written by means of the ūnmoon character will show that the system suggested above will convey Korean sounds fairly well to English readers. I cannot say as much

for any other system which has come to my attention. Notice that the following English words cannot be transliterated into Korean by any characters except those suggested below and that the transliteration is in harmony with the above system Cūp—**컵**, done (dŭn)—**뎌**, but—**뻬**, pŭp—**뵵**, pŭn—**뵸** hāt—**햇** or **헛**, cāt (kāt)—**갓**, pān—**빤**, tǎck (tāk)—**딕**, hām—**힘**, cake (kāk)—**꺈**, name (nām)—**넴**, day (dā)—**뎌**, tame tām—**뎌**, dāme—**뎌**, tōne—**돈**, boat (bōt)—**뵵**, goat (got)—**꺈**, boot—**꺈**, palm (pām)—**밤**, tool—**둘**, moon—**문**, soon—**순**, kate (kāt)—**갓**, gāte—**갓**, bāke—**뵵**, jake (jāk)—**꺈**, jo—**조**. Before showing this page to your teacher pronounce the above English words to him to see how he will write them. He will probably write the most of them as they are written above. After he has written them he may not pronounce them exactly as we pronounce the English word for which they stand, but in most cases the difference will be owing to the fact that he does not know whether to give the vowels their long or short sound, i. g. though he writes the word cake by the characters **꺈** yet he will probably pronounce it as kēk because he does not know which of the two sounds of **에** to use. Were the Korean possessed of a system of diacritical marks this difficulty could be avoided as we avoid it in English.

Those more or less familiar with the Korean language will see at once the imperfections of the above or any other system of romanization to represent *exactly* every Korean sound. But the sound wealth of the English alphabet is well shown by comparison with the Korean. Few English words probably not one in twenty, can be accurately written by the Korean ūnmoon character. On the other hand the great majority of Korean sounds and words can be accurately represented to English readers, even though a few cannot. The sounds of the Lord's prayer in English cannot be written by the Korean syllabary. On the other hand by the aid of diacritical marks the sounds of the Lord's prayer in Korean are fairly represented. Hānalē Kāsīn ōrī ābūjī, īrōmī kūrōk hāsīmī nātānāōpsmyū; nārā īmhāōpsīmyū; deussī, hānalēsū katchī, dāēsūdō īrōūchī-ītā. Ōnal nāl īryōng (or īlyōng) hāl yāngsikeul chōōōpsigō; ōōrīgā ōōrīgā teukchā hān sārāmeul myūn hāyūchoonān gūt katchī,



oori chārenl sāhāyūchoōpsimyū; oorīgā sihūmā teulchī mālḡā hāōpsigō, tāmān oorireul ākhānlēsū koohāōpsōsū. Nārāwā kwūnsāwā yūnggwāngī ābūjigā yūngwūnī issamīnītā, āmēn.

I am aware that we all hear Korean sounds somewhat differently and I invite reply to set me right where I am wrong in this article. If possible let us reach some common standing ground. The present chaos in the spelling of Korean names affords us an opportunity to leave the old relics bequeathed to us by the generation of sightseers and other adventurers and unite upon some common scientific system of romanization I call upon my fellow strugglers in this Korean slough to do one of two things, either to adopt the system suggested above or to propose a better one.

As a starter I suggest the following way of spelling some frequently used Korean words.

## KOREAN PROVINCES AND THEIR CAPITALS.

경기도 - Kyāng-gi Do.	서울 - Sūsol.
충청도 - Ch'oonḡ-ch'ūng Do.	공주 - Kōng-jōo.
전라도 - Chāl-lā Do.	전주 - Chūn-jōo.
경상도 - Kyāng-sāng Do.	대구 - Tā-gōo- (or Tā-kōo.)
강원도 - Kāng-wūn Do.	원주 - Wūn-jōo.
황해도 - Hwāng-hā Do.	해주 - Hā-jōo.
평안도 - P'yāng-ān Do.	평양 - P'yūng-yāng.
함경도 - Hāng-gyāng Do.	함흥 - Hām-heung.

## KOREAN PORTS.

제물포 - Chāmōlp'ō.
부산 - Pōsān.
원산 - Wūnsān.

Should the diacritical marks be objected to, let the lazy people omit them, but let us at least spell the names of the best known Korean places in such a way that the reader who follows the best lexicographers will not be compelled to pronounce them wrong.

W. M. Baird.

## THE KOREAN PONY.

Among the creatures that have crossed my path, the one that has had the most influence on my personal character is the Korean pony. It would be impossible to recount the varied experiences through which he has led me. Instead of lifting my hand, and pointing to some noted professor or eminent divine, as the master spirit of my life, I stand a safe distance off, and point to the Korean pony, and say "He has brought more out of me than all the others combined."

In his company I have been surprised at the amount of concentrated demon I have found in my heart. Again, as he has carried me safely along the dizziest edge, I could have turned angel, and taken him on my back.

My usual pony has been not one of your well groomed steeds from the palace stables, but a long-haired, hide-bound object, for which your whole heart goes out in pity. "Weak creature," you say "how easy it would be for it to expire," but after a little experience of its company you change your mind, for you find its heels are charged with the vitality of forked lightening, and that on slight provocation he would bite through six-inch armor-plate. These things have taught me to treat him carefully, as I would an old fowling-piece, loaded to kill, lock, stock and barrel, and in danger of going off at any moment.

Korean ponies hail principally from the southern island Quelpart, from the group off the west of P'yung An, and from Ham Kyung province. A Manchu breed is being introduced of late, but they are more bulky, harder to feed, and not nearly as good roadsters as the ordinary Korean pony.

Breeding districts are under the charge of officers named *Kammok*. They have with them keepers, who, twice each year, lasso a certain number of ponies and send them to the palace. There they pass their palmy days. When their hair grows long and they take on a sheep-like look, they are turned out through the back gate, and become pack ponies carrying goods



along the four main roads of Korea. They keep this up until they develop ring-bone, spavin, rawback, windgals and heaves. Then they are bought by a Korean living near the "New Gate," and are used specially to carry foreigners for the remainder of their mortal existence. The fact that the creature is dangerously ill, and the risk so much the greater, accounts for the double charge made to all foreigners by the man at the "New Gate."

But to return to the subject. The Korean horse figures in literary and scientific ways as well. He is the animal of the twenty fifth constellation, and appears specially as the symbolical creature of the seventh Korean hour (11 a. m. to 1 p. m.) This doubtless refers to the fact that he eats his *Chook* at that time, though 11 to 2 p. m. would have been a more correct division. We read that his compass point is South. Probably the inventor of the Horary table was on his way North at the time, and finding that his pony naturally gravitated the other way marked it South. His poetical name is *tonchang* (Honest Sheep). While the noun here is well chosen, the adjective is purely fictitious, as we say "Honest Injun."

In size, when alongside of a western horse, he looks like a ten years old boy accompanying his grandfather.

His gait is a peculiar pitter-patter, and rides very nicely, until he reaches the raw-backed spavin age when he stumbles every few paces calling forth remarks from the foreigner. The so called Chinese ponies are all rough, awkward creatures. A pack on one of them heaves up and down like an old fashioned walking-beam; while a Korean pony in good condition glides along like a Palace Pullman. For a journey over such roads as we have, a small Korean horse, astride of which Don Quixote's feet would drag along the ground, will use up a large Chinese pony in less than three days as I have found in more than one case by actual experiment.

Their sure-footedness is a marvel. If you have been fortunate enough to escape the man at the "New Gate," and have really secured a good pony, then give him his way over all the danger of ice and precipice that you may chance to pass. Sit perfectly cool on your pack, for the danger is less when trusting to him than to your own feet. How my heart has risen to the occasion and taken up its quarters in my

mouth, as I have felt him glide along an eight inch path overlooking a chasm with twelve feet of green cold water below me. But never a failure, never once a slip. At such times if I had been in need of a proper joss to crack my head to, I should have enshrined my Korean pony.

And yet in spite of all these excellencies my opening remarks are true, for in heart and soul he is a perfect fiend. Obstinacy is one of his commonest characteristics. He will have his own way as assuredly as any Korean coolie will have his. When the notion takes him, his neck is of brass, and his ideas fixed as the king's ell.

His diet is *chook* and chopped millet straw. *Chook* is boiled beans and rice chaff and is fed to the pony in a trough of water. The beans are very few, and the water is very deep. The long lips and nose of the Korean pony is an evolution of nature to capture that bean in the bottom of a trough of water. He has been after it for generations, and another result is, the pony can breathe through his eyes when his nose is a foot deep in *chook*-water hunting beans.

The fact that the water is always colored leaves it uncertain as to the amount put in, and grievous are the disputations that arise over an equal division of these beans. On one of my journeys, I had for *mapoo* a huge-trousered, pock-marked fellow, whose disposition seemed to be to get into disputes and difficulties on the way. The pony I rode was a long nosed, dejected creature, that required three hours to feed. On one occasion I went out to hurry the animal up, and found it eye-deep in its trough apparently having an extra good time. The inn-keeper happening by saw the twinkle in the pony's eyes and concluded that the *mapoo* had "squeezed" his beans. Immediately a most interesting conversation took place, that passed rapidly through the various stages of the first three acts of a tragedy, and beheld the inn-keeper wild with rage, the *mapoo* meanwhile currying his pony. "To perdition" says he "you and your beans." With that in a burst of tragic frenzy, the inn-keeper seized the brimming trough of *chook*, poised it in the air as a Scotchman would his caber, and let fly at the *mapoo*. With all the centrifugal force of a projectile the trough grazed the pony's back, and shot by the *mapoo*. The water taking the centripetal route showered



down over the head and shoulders of the inn-keeper, the beans gliding gently down his neck.

People speak of a "horse-laugh," but a pony's smile is something that in watery richness of expression surpasses every thing. That dejected looking pony smiled, and we resumed our journey.

They never allow the pony to drink cold water. It is "sure death" they say; neither do they allow him to lie down at night, but keep him strung up to a pole overhead by ropes, so that the creature is perfectly helpless, and all the cocks of the village warm their feet on his back, and crow into him the delights of Pandemonium.

The work of feeding ponies seems endless to one uninitiated. For a seven o'clock start in the morning, you hear them up at half past one slopping, dishing, crunching, jangling. "Wearying the life out of the miserable ponies" I said to myself when I first heard it. I begged and implored, but it was all in vain for when a Korean pony and native combine in some pet scheme it is as useless to remonstrate as it would be "to pick a quarrel wi' a stone wa'."

By way of poetic justice, I love to see the pony shod, see him pinioned teeth and nail, bound head, feet and tail, in one hard knot, lying on his back under the spreading chestnut-tree, with the village smithy putting tacks into him that brings tears to his eyes. But seasons like this are all too short to square up with him for the sins of his every day existence.

To conclude by way of illustration. I was on a journey through the South and had reached the city of Tagoo, the capital of Kyung Sang Province. There my pony took sick, and not being able to find any for hire, I asked one of the mayor of the city. The morning I was to leave he sent me round a perfect whirlwind of a pony. This was number one of a courier service which necessitated changing horses every five miles.

In the fourteen or fifteen animals that I enjoyed for the next three days I had an excellent demonstration of the merits and defects of the Korean pony. As mentioned, the first horse was a great success, the next one also was in good condition and fairly well proportioned. On mounting, however, I found he had a peculiar gait, a limp that defied all my efforts to locate, it seemed in fact to possess his entire being, a jerking that left one's inmost soul in shreds. The inconvenience of

this five miles was indescribable. Taken all-in-all he was the most uncomfortable horse I have ever had anything to do with. Glad was I to hand him over at the next post-house.

Pony number three was soon in waiting. He carried me out of the yard brilliantly. The road skirted the bank of a river. A magnificent view thought I and a pleasant pony to ride on, when suddenly the creature stopped, reversed all his ideas, and began backing up at a dangerous pace directly for the edge. I managed to get off just in time to save myself, and then thinking to teach him a lesson by a good shaking up, I attempted to assist him over the side. But no! he skilfully grazed the edge, at an angle sufficient to have dumped anything from his back, and righted himself again as neatly as though he had done it a thousand times. Evidently it was a premeditated scheme on his part to take my life. I tried him summarily, found him guilty in the first degree, and sentenced him to as many lashes as the whalebone in my possession would meet out. I used it up, the only thing in all my personal effects that the natives admired, and then on the advice of Mr. Yi, I decided to walk until the landscape was a little less picturesque. When we had left the river, and gained the open fields, I tied him again thinking surely that his spirit must be broken by this time, but it was not long until the old sensations took him, and he was again backing up at terrific speed. As there was no immediate danger, I thought to let him back, which he did until he had run me into a bristling shrub, that lifted my hat off, combed me up generally, and marked my face. Having no more whalebone I gave him up entirely and footed it for the remainder of the distance.

Then came three indifferent animals that just managed to make their five miles. Mr Yi in every case gave special orders to provide good horses, and the answer of the post-house keeper was invariably so bland and righteous like, that I could have seen him caned, knowing how little these answers meant. After one of the most immaculate keepers on the whole way had professed to have gotten in his case an excellent pony, we again moved on. When the creature was far enough away from the stables to protect his master against any assault on our part, he peacefully lay down in the middle of the road. There he remained, until lifted bodily by tail and ears, and



then he refused to put his feet squarely on the ground, Mr. Yi and the two pony-boys straining themselves to the most to hold him erect.

The last one that I felt particularly incensed against was a ragged looking beast that was troubled with a weakness in its fore-quarters. It went down on its nose without the slightest provocation, all the time however, its hinder parts keeping perfectly erect. If its strength could have been divided a little fore and aft it might have made a passable pony, but as it was no forelegs at all would have been the only honest turnout. The creature hobbled along, kept me in a state of constant suspense, played on my hopes and fears most cruelly, and at last in utter collapse, pitched me clean over its head to the total destruction of my personal appearance.

Jas. S. Gale.

## PLACES OF INTEREST IN SEOUL.

### TEMPLES.

- (1) Ancestral Tablet Temples.\*
- (2) The Confucian Temple.†
- (3) Kyung Moh Kung.‡
- (4) The Temple of Heaven.§
- (5) Youk Sang Kung.||
- (6) Temples to the God of war.¶

### ROYAL ANCESTRAL TABLET TEMPLES.

#### YUNG HEI CHUN AND CHONG MYO.

Chief among the Royal Temples or Tablet Houses in Seoul are those of the Kings of the present dynasty. The Royal Tablets are kept at Chong Myo, the temple near the Tong Kwan Palace. The broad street leading to this temple opens off the main street of the city east of the avenue leading to the main gate of the above named Palace. It is to this Temple that His Majesty usually goes when a *kuh tong*, a Royal procession, takes place. There are tablets of twenty-eight kings in this Temple, being all those of the present dynasty.

The buildings, walls and everything about the enclosure are in excellent repair. The ground is broken and beautifully wooded. Stone walks lead to every spot royalty is expected to visit, and flowers and shrubs add color and fragrance to the attractive retreat. These grounds are of course not open to visitors.

The temple Yung Hei Chung, near the Japanese Settlement holds the portraits of six Kings of the present dynasty, who were especially noted for bravery and success in war. They are *Tai Cho*, *Soy Cho*, *Sung Chong*, *Sook Chong*, *Hoon Chong* and *Yung Chong*. Their tablets are with the other monarchs at the Chong Myo.

\* 宗廟 永禧殿  
† 太學

‡ 景慕宮  
§ 社稷

|| 毓祥宮  
¶ 關王廟



Concerning the founding of this temple Yung Hei Chung, it is said that the place was selected by geomancers as a most propitious spot upon which to build a dwelling, as a son born at this particular location would one day become King. It was for this reason that the spot was chosen for this honorary temple, as it is always considered to be good policy to forestall fate and prevent the uprising of new claimants or aspirants for the Throne. Moreover the prophecy is amply satisfied and its prediction prevented in its fulfillment by the erection of this temple to royalty.

#### THE CONFUCIAN TEMPLE.

In the Silla Dynasty during the reign of *Soong Toh Kang* at Songdo, the officer sent to China with the annual tribute brought back with him a picture of Confucius, which stimulated the study of the works of the great teacher. During the reign of *Chung Yul* the last of the Silla kings, there lived a great scholar, one *An-you*, who was also a man of wealth and influence. He greatly deplored the absence of the Confucian classics in his country, as the common people were unable to acquaint themselves with the instruction contained in their teachings. *An-you* therefore consulted with the king, and a messenger was sent to China to bring back a good supply of the works of Confucius and Mencius as well as ancient pictures of these distinguished Sages.

In the meantime *An-you*, with his own money built a temple or Academy for the reception of the books and relics, and for the entertainment of the teachers and scholars who should be selected for instruction. The valley now occupied by the city of Seoul was chosen as the most favorable site for this institution, and the Confucian Temple was erected near what is now the North East Gate of the Capital. It adjoins the Tong Kwan Tai Kwal or Eastern Palace, being just outside of the north eastern wall of this, at present, unoccupied residence of Royalty.

*An-you* gave one hundred slaves for the service of this temple or Academy of the Classics, and two hundred pupils were allowed to be present at one time. They were furnished with food and shelter, and were selected from the unofficial class, who had passed their first or preliminary *Quagga* or competitive examination for government office. For some time this temple has been neglected.

## KYUNG MOH KUNG.

Near the North East Gate of Seoul, on the road leading through *Yun Moh Koll*, there is an interesting temple now falling into disrepair. It is the Kyung Moh Kung and erected 120 years ago by the then king in honor of his father, who as Crown Prince had for his evil practices, been executed in a wooden box. This box may still be seen at *Supiotady* back of the residence of Mr. Hutchinson.

His temple is upon the eastern slope of the ridge that, dragon-like, curves about in a northwesterly direction through the Tong Kwan Palace. The backbone of this dragon is supposed to pass under the street to the N. E. Gate, and it is for this reason that the stone pavement is laid over the crest of this ridge where the street crosses it. The stone pavement prevents cutting into and injuring the guardian dragon's spinal column.

There is a gate in the Palace wall near this stone pass, giving exit to the road opposite another gate in the wooded enclosure of the temple of Kyung Moh Kung, across the street. These gates were so placed by the King for his convenience in visiting the temple he had so dutifully erected to his father's memory. The one in the Palace wall is named *Wohl Gun Muhn*, or "Monthly Passage Gate," while the corresponding one in the temple enclosure he called *Yun Gun Muhn*, or "Through Passage."

Near this temple, Kyung Moh Kung, there stands an ancient tree of great size, by the road side close to the residence of Mr. Lee. Someone has erected a little shrine in front of the tree in honor of its great age, and the whole is surrounded by a low wall. It is also said that this shrine was erected to propitiate the evil spirit in the heart of the tree, but the other idea is the prettier.

## THE TEMPLE OF HEAVEN.

One of the prettiest spots in Seoul is the so-called "Temple of Heaven," which in reality is no temple at all, but simply an altar built in the form of a raised platform enclosed by masonry up to the level, which is covered with sod. This altar stands in a grove of pine trees near the western wall of the city, and may be easily seen on the way to the "pulpit"—a projection of the north-west mountain, enclosed by



the city wall, and standing out abruptly at a great height, with a precipice-like descent in front.

His Majesty goes to this "Temple of Heaven" to pray to the God of Nature and make offerings in the interest of agriculture, as well as to offer thanksgiving for bounteous harvests.

#### YOUK SANG KOONG.

Near the west gate of the *Quagga* or examination grounds there is a temple which often elicits enquiry as to its history. It is called *Youk Sang Koong* and holds the tablet of the King *Yung Chung*, whose mother it is said was a concubine, and therefore she and her brother did not receive the homage her son thought due to them. While King he gave her a high title, erected this temple to her memory and bestowed upon her brother the highest rank.

#### THE GOD OF WAR AND HIS TEMPLES AT SEOUL.

During the period of the Three States, when China under the Han dynasty was divided into three principalities (about A. D. 200) there lived a mighty warrior named Kwan Won Jang. He was so strong and courageous, that he was called the Tiger General. He had the almond eyes of a bird, and the eye-brows of a silk worm. His face was as red as a date and ended in a long three horned beard. His horse was named the Red Rabbit, because it was as fleet as a rabbit. His sword was called Blue Dragon.

The Han Emperor *You Hun Tuk*, was very fond of Kwan Won Jang, and another great man named *Yek Tuk*. In fact when they were all young men together they had taken the oath of brotherhood in the Peach Orchard. This intimate friendship continued after one of the number had become an Emperor, and together they devised a plan to put down the rebels and restore peace and prosperity to the country. The temper of Kwan was especially mild. They had each spent much time studying the Confucian books and righteousness was their motto.

*Cho Jo* one of the rival rulers however succeeded in capturing Kwan Won Jang, and two of the wives of the Emperor *You Hun Tuk*. *Cho* hated Kwan for his upright life and desired in some way to catch him in a fault. He therefore imprisoned him in a room with the two captive wives of his Emperor,

and left them there all night under a secret watch. Kwan kept his light burning all night and stood guard over the women, never sleeping during the night. This so impressed Cho Jo that he treated him very kindly thereafter, desiring in that way to get on friendly terms with him. One day Cho Jo requested Kwan to go out and do battle against some enemies, who were of the party of Kwan's friends. He could not refuse after the kindness he had received during his captivity, but went out and slew two Generals. For this crime he was punished later on by never rising to the position of Emperor, as did the other members of their little brotherhood who became the founders of a dynasty in Korea.

Poisoned arrows had no effect on Kwan. On one occasion he played chess while an attendant cut out a poisoned arrow that had entered his flesh. He finally left Cho Jo and returned to his own Emperor for whom he did much fighting. Cho Jo attempted to take *You Hun Tuk* captive and came very near succeeding. You ordered Kwan to go out and seize *Cho Jo*, but Kwan only feigned attack and let *Cho* escape. He was however killed himself by a General named *You* who afterwards became crazy, insulted his ruler, and died a terrible death, being killed by the spirit of Kwan, which caused the blood to gush from every opening in his body.

Kwan's fame increased and during the Sung Dynasty he was given the honorary title of *Koon* (Prince) and later he was promoted to the title *Wang* (King) because he had purified the waters of a lake poisoned by an evil spirit. In the reign of *Sing Jung* of the Ming Dynasty, when the Japanese invaded Korea, Kwan Won Jang appeared to the Emperor one night in a dream and asked him why he did not send to Korea and relieve his brother. The Emperor replied that he had no trusty generals to send in charge of troops. Then Kwan recommended three men as generals, viz. *Ye Uh Song*, *Ye Uh Pak* and *Ye Uh Mah*. They came to Korea and fought but were not victorious for some time,—not in fact until Kwan Won Jang came himself. He asked for the Emperor's seal, and was seen as a great wind sweeping over the border into Korea. One night his spirit arose out of the ground at a spot outside the South Gate of Seoul and passing over the city slew and drove out the enemy, and then reentered the ground outside the East Gate. At each of these places fine temples were erected to the memory of the God of War, with



models of his horse and groom at the gate, and an allegorical fresco in a grated corridor describing the chief scenes in the life of Kwan.

The new temple to the God of War, inside the North East Gate, owes its origin to a woman still living, *Chee Lyung Koon*. She was a widow the niece of *Ye Cha Wha*, a middle class man who was a noted scholar. She was able to read *Chinese* well and was very proficient in *erumun*. She had a vision in which Kwan Won Jang appeared to her and calling her his daughter, instructed her in regard to his worship. She prospered and obtained many followers and in consequence of the renewed interest in the God of War thus induced, the fine new temple *Poong Myo* was built in the valley above the North East Gate.

Kwan Won Jang has four temples at Seoul, besides some little shrines. These temples are *Nam Kwan Wang Myo*, *Tong Kwan Wang Myo*, *Pouk Kwan Wang Myo* and the little temple next to the bell tower at Chong No, which was erected by the guilds at the time of the building of the *Pouk Myo*. In speaking of these temples the name Kwan Won is omitted for brevity and they are spoken of as *Nam Myo*, *Tong Myo* and *Pouk Myo*.

The three large temples are much alike, having the same frescos, and arrangement of buildings. At *Poong Myo*, the image of the god sits on a canopied throne, guarded on either side by two fierce looking statues of warriors. His face is dark red and he has the long forked beard ascribed to him. Before him on the platform are incense burners, candles and foreign clocks. The walls are covered with scrolls of ancient pictures protected by fine silk gauze. There are several lesser shrines in the same room, many tablets and some cases of books. In the outer room in front of the god, stand incense burners, bronze lanterns and the great sword of Kwan Won, which taxes a strong man to lift. The building is new and in excellent condition. It is not so large as the South Temple, but it is in a beautiful little sequestered valley in a corner of the city with no houses in view, and approached by a road winding along a babbling brook under a row of poplars.

A beautiful tablet with a carved ornamental stone canopy of great size was being erected outside the front gate of *Pouk Myo*, when the events of last July stopped the work. It lies there in its almost completed condition, unmounted.

H. N. Allen.

## THE KOREAN DOCTOR AND HIS METHODS.

A walk down through Kong Dang Kohl and crossing the South Gate Street brings us into Koori Kai, a district in which the native dispensaries and doctors are to be found in great numbers. We notice the sign of the druggist, paper windows with smaller windows in the center of them, kept ajar by little sticks. The street is lined on both sides with these native dispensaries and drug shops and we begin to appreciate the amount of money that is made in this business. We enter a famous dispensary and perceive the strong odor of herbs coming from the room.

On the floor sits the old doctor surrounded by his assistants who prepare the medicine, grind the powders, and fill the prescriptions. The doctor himself is a jolly old man and enters into conversation heartily. He has been in the business many years, knows his art well, his dispensary is noted as one that is well stocked with the multitudinous herbs and preparations in use. Above us are many paper bags filled with dried herbs, barks and powders some of which have been brought from China the rest from his own heath. Each bag is labelled on the bottom with the name of the drug in Chinese. The room is not a large one, only eight by twelve feet, and the boxes and bags take up a good part of the space. We seat ourselves on two boxes containing some rare herbs kept under lock and key and talk with our congenial friend about the healing art in Korea.

There are two grades of Korean doctors. The doctors belonging to the lower class give what medicine they think best trying one after another if the first remedy fails until they hit or kill. The doctors of this class have not made a study of medicine, but have simply picked up a little here and there and make what money they can out of it.

The doctors belonging to the first or higher class trace the origin of the healing art in Korea back to two worthies who came from China, about eleven centuries before the Christian era or at the time of Ki-ja. B. C. 1122. Before this time there was



no king and these men held high rank and had great influence over the people.

When first introduced there were twelve classes of medicine some of which were intended for the king alone, others for the high officials and *yangbans*, while still others were to be prescribed for the lower classes and those who could only pay a little. The early history of medicine however is very vague and comes but from tradition. The regular Korean doctor has made a study of medicine for years, having originally learned from his father or from one high up in the profession and known to have great skill in curing disease. As for books there is a famous classic in medicine in nineteen volumes written by Yi Yun in the eighteenth century. Whang Hai Am has also written a work on therapeutics which is a compilation published about 1869. Both these books are in common use but the teaching is principally oral. The same qualities which characterize a successful physician at home must be found in a good doctor here. He must have keen perceptive faculties and must understand what he is treating. Of course there are a great number of irregulars in the city and these are looked down upon by those higher in the profession with almost the same feeling as in the home-land.

The Korean doctors do not seem to have as many specialties as foreigners. There are doctors who make a specialty of children's diseases and others who make a specialty of acupuncture.

In examining the pulse the Korean doctor feels the artery at the wrist and at the foot; very commonly in the latter where the anterior tibial forms the dorsalis pedis artery. In men the pulse of the left side is examined, in women the pulse of the right. In obtaining the frequency of the pulse the doctor counts the number of beats to his three respirations. The artery is felt with three fingers; at first with one finger resting upon the artery the two fingers using no pressure, he notices the tone of the vessel and the force in the artery. Then he compresses the artery firmly with the finger nearest the heart and with the remaining two, notices whether or not there is pulsation after compression.

*Treatment of fractures:-* In the treatment of fractures the regular doctor uses willow from which the bark is carefully peeled. The wood is used when green. If it be a fracture of

the fore arm, two of these willow splints are applied and are kept in position by green withes or cloth wound around the limb in lieu of adhesive plaster. Internally a powder made up of three kinds of herbs and going by the name of Hai Tok Quang Mung San is used or a mixture called So Pung San or San Kol. The latter consists of cubes of iron pyrites dug out of the mountains and it is necessary that three whole cubes be swallowed. In swallowing these the patient is supposed to derive from the medicine some of the strength of the mountain concentrated in these small cubes of metal.

Some of the methods used by the quacks are as follows:- Small craw-fish are pounded up with vinegar and applied over the place of fracture. This is called *sa yak*. In a simple contusion snails are pounded up, placed in a cloth and this mass having been heated over a fire, is placed on the part as a sort of a poultice.

*Native fevers*:- In the treatment of the fever so prevalent in this country, going under the name of *impyung*, the doctor depends a great deal upon sweating to reduce the temperature. Cold bathing is unknown. The prevailing opinion is that if the patient breaks out into a profuse sweat he will recover; therefore outside the numerous *po chai* or tonics the treatment is to that end. We find the doctors making a distinction here and treating the case according as it is a dynamic or adynamic fever. In dynamic fever with a pulse of high tension, congested conjunctivae, delirium and high fever, a cold mixture of herbs is prescribed. Perhaps these mixtures will contain twenty to thirty or even more ingredients some of the principal of which are orange peel, ginger, and licorice.

In cases where the patient has dark circles around the eyes, pale conjunctivae and cold extremities, a hot mixture is to be taken by the patient. Most of the mixtures are taken in the form of a hot decoction but there are a few exceptions, as in this instance, where the medicine is taken cold. In adynamic fevers *nuk kun cha tang* and *sip chun tai pum tan* are taken and in dynamic *hai tok tang* and *ki hyung so san*. To men who have little sense, the quack makes up a mixture of the boiled excrement of a white dog.

*Acupuncture*:- The subject of acupuncture is one which we should not fail to touch upon for the needle is used very commonly. Here a specialist must be sought, one who has



practiced the art of puncturing holes in painful joints for many years. In the majority of cases I might say the Korean doctor does injury instead of good though I have seen cases which have been benefitted by this method of treatment.

There are several sizes of needles, and as it is introduced the doctor uses a sort of twisting motion. In hemiplegia which is fairly common he punctures the unaffected side as follows:—First at a point the thickness of two fingers below the external tuberosity of the tibia about half an inch with the smallest needle, second, the length of three and one-half index fingers from a point at the heel, the calf of the leg is punctured with the needles. This process is continued every seven days until relieved. With the needle puncturing, internal medicine is also given. The Korean believes that the blood has ceased to flow in the paralyzed limb because of the impairment of function and therefore if he punctures the well limb he increases the blood flow and forces it into the withered one. Other reasons they have none. If a man has a limb perhaps deformed from rheumatism or other causes, the tendons at the knee joint are punctured with a small needle also a point at the thigh over the sartorius muscle and also at the three lower sacral vertebrae. In strong men this is repeated every day for seven days; in weaker patients, every other day. On asking a Korean why this was done he told me he thought it was because the tendons at the knee joint and in the thigh must be connected and that they could be traced back probably to the bones which protruded at the back and must be attached there.

Another method of treatment in vogue here is the *moxa*. It is called *suk*. It is very frequently used in chronic indigestion, a point on the abdomen the thickness of three fingers from the umbilicus being burned. The moxa is made of leaves powdered finely and compressed. There are two ways of applying the moxa one to apply directly to the skin, the other placed inside of a portion of a gourd which has been cut in two and used as an inverted cup. The moxa is attached to the top of this inverted cup, lighted and the gourd applied to the body and held in position by the hand. The Koreans claim that great things can be accomplished by means of the moxa. Here is a story told me by a friend who assures me of its verity, having seen it with his own eyes. A man who had been in the water three hours and apparently dead was brought very

carefully to the shore, the attendants being careful to avoid unnecessary movement. He was laid on the warm *kang* floor of a house near by, ashes were spread on the swollen abdomen and around the edge of the ashes in a circle were placed perhaps from twenty to thirty moxas. The body was compressed from the sides by a Korean pack saddle and then the moxas were lighted. It is said the water came out from all the openings in the body and the man was restored enough to breathe but not to consciousness. Although the man died the next day they say it was due to the application of the moxa that he breathed at all.

In *hydrophobia* the moxa also is used with good effect it is said. First internally must be taken the powder of the skull of a tiger until perhaps three whole skulls in the shape of powder have been swallowed, also a mixture of green flies with musk and honey must be eaten and some placed on the bite. This is then taken off and garlic, in the form of poultice is placed over the bite and a moxa applied on top of this. The doctor commences about one o'clock in the afternoon and burns on the bite in turn seven moxas in succession, then the mixture of the green flies, honey and musk is replaced when the moxas are burned again the next day.

*Chronic dyspepsia* is the prevailing complaint of Korea. It is stubborn to treat but it brings many a benediction upon the head of the doctor who can cure it. There is no one so unhappy as a Korean who cannot eat his rice with a gusto, hence the Korean healer brings into play in order to effect a cure a long list of mixtures varying in the number of ingredients from two or three to twenty or more rivalling our gunshot prescriptions. In one thing the Korean is wise, for in his search after a cure he obtains the digestive ferment from a chicken by taking the inner coating of the gizzard and making a power from it which the patient swallows. Here we have the original use of *ingluvin*.

The doctor makes several distinctions in treating dyspepsia:—for instance there is a peculiar kind of indigestion, at least to the Korean stomach, caused by eating bean cakes, and for this complaint the patient must swallow a decoction of turnip seed or may vary it by a dose of broom-corn seed.

In acute dyspepsia with cold extremities and a tendency to syncope, the patient is rubbed from the trunk outward,



after which at a point between the root of the index finger and thumb the skin is punctured about a quarter of an inch with the smallest needle. The fingers and toes are likewise punctured just under the nail. In males the left side is done first while in females the right is operated on first. For internal treatment a dose of salt water is said to give a great deal of relief. Perhaps this may be no more or less than the symptoms of lumbricoides and the dose of salt water acts according to the well known law.

The Korean druggist has by far the greatest sale of what is called *Po Chai* or tonics, for the Korean from lack of active exercise is frequently attacked with a spell of general malaise and feels the need of a tonic. Preeminent among the tonics are the young horns of deer which command an enormous price and are sought for even as far as China. The bones of the tiger are also prized. The bones of the forward limbs only are used; they are ground into a powder and eaten.

Ginseng is known all over the East as a good tonic but as it is very expensive only a few can indulge in it.

Ointments used in the treatment of eczema are interesting.

(a) A powder made from branches of the *quai mok* tree, of the mulberry tree, the date, the willow and the peach, is made into a paste with honey and applied.

(b) A powder made of the following:—ground mica, disintegrated rock, licorice root, willow, orange peel, bark of the mulberry tree, cinnabar, fir gum, root of the pine tree, four or five spiders, centipedes, the whole ground into a fine powder made into a paste with honey and applied.

A cure is also claimed for Asiatic cholera by puncturing the region of the second lumbar vertebrae with the needle and taking internally a mixture of quince fruit and chloride of sodium.

These methods of treatment are the same which have been in vogue for centuries but the time is near at hand when purely native medicine will be confined to a few drug shops and the more enlightened, seeing the advantage of foreign medicine, will adapt it to their country better than we have done or perhaps ever will do.

J. B. Busteed.

## THE INDEPENDENCE OF KOREA.

The independence of Korea is at last proclaimed in such a way as to leave no doubt in the mind of the public. Japan has triumphed and also her policy with Korea. For if we read her actions since 1876 correctly, Japan has pursued a steady course with reference to Korea. We are not concerned now with her motives, past, present or ulterior; we care not whether the independence of Korea is intended as an effectual barrier to Russia, or to be used as an outlet for the commercial spirit of the Island Empire. We now record the fact that Japan's policy towards Korea has triumphed and that Korea is to take her place among the sovereign nations of the world.

Her policy inaugurated with Korea in the treaty of 1876 recognized the independence of this country and by implication denied the suzerainty of China. For nearly two decades, with a keen appreciation of all that was involved, this policy was steadily pursued. The Koreans were to be won over by kindness and leniency; the Chinese to be resisted. If their grip on the Little Peninsula cannot be loosened, every effort must be made to keep it from getting tighter. Twice, in 1882 and 1884, were the Japanese compelled to retreat, China loosened her hand only to get a firmer grip. Japan was patient, remitted nearly the whole of the indemnity imposed in 1885, used every exertion to extend her trade and sought to conciliate the Koreans.

The insurrection in the south of Korea in 1894, gave China a fresh opportunity to flaunt her claims to suzerainty into the face of Japan. This was promptly and vigorously resented, China sought to enforce her claims and Japan faithful to her policy resisted. The appeal was to arms. China lost. On the 28th. of August 1894, Korea formed an offensive alliance with Japan against China. That day the Dragon flag went down in Korea and with it China's assumed suzerainty.

Korea is independent. But she is ignorant of the duties and responsibilities of this independence. She must have a



teacher, a guide, a reformer. Japan has taken her hand. She did not wait to be invited. The country must follow. *The country will follow.*

### THE TRANSLATION OF THE SCRIPTURES.

The publication, under the auspices of the Permanent Executive Bible Committee, of the gospel of Matthew to be followed immediately by the Acts of the Apostles and soon by the other three gospels, is an event of importance and one that calls for more than a passing note. It is not our purpose now to comment on the merits or demerits of this new version. We hope those of our readers specially interested in Christian work in Korea will examine these books with great care and let us have the benefit of their study.

Our aim is to give a short account of the history of Bible translation into the Korean vernacular up to the present time.

The work of translating the Scriptures naturally engaged the attention of the missionaries at an early period of their labors. At a meeting of all the missionaries then in the field, held in Seoul Feb. 7, 1887 it was "agreed that those present should form themselves into a Committee for the purpose of translating or supervising the translation of the Bible into the Korean language."

Several years before the arrival of missionaries in the country, the Rev John Ross of Mukden and the Rev. Mr. McIntyre of Newchwang, meeting many Koreans as followers of the annual Embassy to China, passing through the former city, not only organized them into a church, but undertook the stupendous work and actually had the whole New Testament translated into Korean. About the same time, the Rev. H. Loomis, availing himself of the presence of Koreans in Yokohama, had a translation of the gospels of Mark and Luke made, though only the former was published.

The missionaries in the capital gladly availed themselves of the labors of these zealous friends. The Permanent Bible Committee at one time was discussing the advisability of revising the translation made by Mr. Ross (for its most earnest supporters readily admitted the defects in spelling, provincialisms and press-work) but finally decided not to do so. We thought so at the time and have seen no reason since to change

our opinion, that the Committee made a serious mistake. The portions of this version which were revised, Luke, John and Romans, and reprinted have been found useful and were extensively circulated. The translation of Mark's gospel made by the American Bible Society has also been reprinted and is still used.

On the 11th. of June 1890, the Permanent Bible Committee "appointed a committee of two to prepare within two years from date a tentative edition of the whole New Testament" The Rev. H. G. Underwood and Dr. W. B. Scranton were assigned this important work upon which they entered with great enthusiasm. But before they were able to accomplish much, though long enough to find out they could not translate the whole New Testament in the time allotted, both were obliged to return to the United States on account of sickness in their families.

In Feb. of 1891 Dr. Scranton resigned and Dr. Underwood the following April, Rev. H. G. Appenzeller and Rev. Jas. S. Gale were appointed to the work. The former made a translation of the gospels of Matthew and Mark, the latter of the Acts of the Apostles and of the gospel of John. On Jan. 20, 1892, "a small edition of thirty copies of this Matthew (we copy from the prefatory note) for the use of the Revising Committee and for those students of the Korean language who are interested in securing the best possible translation" was printed.

This copy was taken up by the Revising Committee, a committee charged to "revise the names and terms introduced so as to make the translation uniform in these respects." In the spring of 1893 the Translating Committee was enlarged in numbers as well as in the scope of its work, taking to itself the somewhat high sounding title of "Board of Official Translators." The Rev. Dr. H. G. Underwood, Chairman, Rev. H. G. Appenzeller, Rev. J. S. Gale, Dr. W. B. Scranton and Rev. M. N. Trollope were elected on the Board. This Board has entire charge of the work of translation, so that the necessity for a Revising Committee, provided for under the first constitution, was done away with. The Board again took up the work *de novo* and made a careful examination of the translation of Matthew's gospel. The version as thus revised was returned to the original translator and a new copy was made by



him based on the criticisms and suggestions of his brethren. Had there been sufficient time to place this new copy before the Board it would have received a second and thorough examination. Upon the final action of the Board, the translation would have been sent to the Permanent Executive Committee as the Tentative Edition. The present edition did not receive this final revision, as the Committee feeling the necessity for supplying the missionaries and Korean Christians with such translations of the Scriptures as were available, asked permission of the Board to print the gospels and Acts at once. This request was granted and we have the first of the five books before us. This action of the Permanent Committee does not however interfere in the least degree with the regular work of the Board of Translators. It will without doubt at once take up these books and prepare them for the tentative edition.

#### NOTES AND COMMENTS.

The Royal College is to have another teacher Mr. T. E. Hallifax, added to its present force.

A private school specially for the higher classes is among the recent enterprises. English, French and Japanese are taught and the school is to be self-supporting.

On the 21st. of April 117 young Korean students left Chemulpo for Japan sent out by the government.

Lectures on Korean History are given every week to the students of the Pai Chai College. We mention this because the study of the history of their own country up to within a few months has received little or no encouragement by Koreans.

Mr. C. H. Kang, a Local Preacher in the Methodist Episcopal Church died on April 15. His death is a great loss to the Mission.

On the 16th. of April a courier left Seoul with an important letter to a foreigner in Chemulpo. It is not known at what hour he started, but he delivered the letter at noon, rested a half hour or so, and then started back for Seoul where he arrived that same evening at seven o'clock, having made the round trip, a distance of at least fifty miles in fourteen hours.

The Korean Government is sending relief to the provinces in the South that suffered most from the ravages of the Tong Haks. In addition to remitting the taxes and special donations made last fall and winter, about 200,000 yen have been appropriated for this purpose. Five thousand bags of rice were recently sent to Quelpart where there is a famine.

"The surveying of the railway track between Seoul and Fusan having been finished, some 100 labourers will shortly be despatched there to construct the line."—*The Japan Weekly Gazette*. How about the line between Seoul and Chemulpo?

From the same authority we learn that "the brewers in Niigata intend to send out *sake* to Korea and to the occupied districts in China." This is not encouraging. Total abstinence is not a virtue for which Koreans are noted and we have already a superabundance of intoxicants. But the cigarette and the beer barrel are the accompaniments of "civilization."

The Christian Literary Union at its regular meeting last month had the pleasure of listening to a most interesting and instructive address on "spiders" by the Hon. J. M. B. Sill.

The meeting was held on the 19th. The Minister began by saying, "Within the past twenty four hours we have heard that steps have been taken which give hope of peace between Japan and China." This announcement was greeted with hearty applause. After speaking of the spider, her structure, and method of work, he told the audience of a spider which he found in this country and he spoke substantially as follows:

"Perhaps the most noteworthy spider in this locality is a very large and brilliantly colored one which I am unable at the present time to name. As she sits in her web her fore and hind feet stretch over a distance of four inches. Her mate is much smaller, covering, in the same attitude a distance of perhaps  $1\frac{1}{2}$  inches. Her prevailing color is a greenish yellow and at maturity her spinnerets are colored a brilliant red and the same color appears conspicuously, on each side of the abdomen. The striking thing about this creature is the brilliant gold color of the snare spun by her. Her web is a modified orb-web. The center from which the radiating lines proceed is near the top of the structure, which is frequently more than two feet in length by one and a half in breadth. Her method of spinning is in some respects peculiar and her manipulation of the thread in the process is most interesting. It can be easily observed by any one because the creature is so large and her legs so long that every movement



made in the spinning is easily seen and understood. All spiders which build the orb-web, after the radiating lines are set, weave a spiral scaffold thread from which they build the true and permanent spiral, with its thick set globules of shining viscid matter. Except this one they all, so far as I have observed, tear away and destroy the scaffold thread as fast as the permanent spiral is completed. This one leaves it in the permanent structure with a distinct empty space on each side of it. The final spiral lines are close together not separated by more than one eighth of an inch and the scaffold spiral with the clear space in each side intervening between groups of permanent threads, makes the latter appear like a series of staves of music. This spider is closely allied to *Epeira Riparia* of Hentz which is common in America but is peculiar in the habits mentioned above."

*An important arrest.* The event of the month in Seoul was the arrest and imprisonment of Prince Yi Chun Yong nephew of the King and grandson of the Tai Won Koun. The arrest was made on April 19; the charges being conspiracy against the king and implications in the assassination of Kim Hak Ou, a prominent member of the Radical or Reform party. Prince Yi is 23 years of age. The arrest was a shock to those in official circles but there was little excitement among the people in consequence. Even the grief of the Tai Won Koun made little impression on the populace. He left his residence at once and took up his lodgings near the place where his grandson was detained; when his meals were brought to him, he sent half in to the young man. He implored the authorities to imprison him and release the grandson, but all without avail. The government would not listen and the people refused to respond. A year ago an arrest of this kind and similar demonstrations by the Tai Won Koun would either have met with a response that would have accomplished the release of the prisoner or a riot would have ensued. Surely the unexpected again has happened.

A new code of laws was framed last month and there are or will be six courts of justice.

1. The Special Court.
2. The Supreme Court.
3. The Circuit Court.
4. The Court for the Capital—*Han Song Poo*.
5. The Court for Treaty Ports.
6. Local Courts throughout the provinces.